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FUND 1936

To all people in all CHRISTENDOM

E. 1663

Concerning perfect love, pure wisdome and the holy faith, and who they are that banisheth them, and who they are that entertains them; and how Christendome hath not received this love and this Faith to edifie and build them; but hath received envy, and wrath, which sets them on heaps one against another, so not receiving love, they cannot edifie, nor receiving faith they cannot build.

Also concerning Christs flesh which was offered, and *Adams* flesh which was defiled, and concerning the outward Offerings and Sacrifices, and in what they were held, and concerning the belief in the outward offerings, and concerning the belief in Christ the offering, and concerning *Adam* in the fall, and concerning *Adam* before he fell, and concerning Christ that doth never fall, and concerning the eating of Christs flesh, and drinking his blood, and who hath life, and who hath not.

ALL Christendome, *with all its sects and opinions, and judgements, that edifieth not one another, because they are out of the love and out of the true faith that works by love; so first they cannot build being out of that faith that workes by love, for the building is in the holy faith, so they lye like confused* Babel, *and cannot build up one another in the holy faith, being out of this holy faith that works by love; so this worker is not entertained amongst them for in that is the building which faith works by love, so if they come to build they must come to love, and if they come to love they must come to the light and life and spirit of Christ within them; and this faith also must be felt within purifying and giveing victory over that which seperates from God, if they come to this worker, and in that is the love and the unity in the faith and there is building up in the holy faith, so they must come to that which is holy if they build, yea in themselves, that gives them victory over the unholy; so all the sects in Christendome cannot edifie one another, together with all her Teachers, Bishops and Pastors, and the cause is they are not in the love, so*

not being in the love they are not in the life, nor in the power, nor in the edification, but in the perverſneſs; and ſo not being in the love, not in that which ſhould edifie one another, nor in that which doth fulfil the law which is love, but they are executing the law and revenging themſelves one upon another by their own inventions; and this is the cauſe of all the Sects among the profeſſions, who have the words of the Apoſtles, but out of the power, and the life, and the love: So being out of this power, life and love, they are all in Sects, and out of edification and the holy faith; many heads, many bodies from the ſpirit, and this is now while they are from the ſpirit of God in themſelves, and ſo from the one Baptiſme which ſhould plunge down all the corruptions that is got up in the tranſgreſſion, which is the cauſe of all Sects and Opinions and diviſions one againſt another, and many bodies and heads. So now the wiſdome that is pure from above and gentle, and eaſie to be intreated, is baniſht out of Chriſtendome, who are turned into ſects, and one devouring another with the deviliſh wiſdome. (Wiſdome cryes in your ſtreets) the pure wiſdome and gentle, but who entertains this gentle and peaceable wiſdome, this may cry up and down in the ſtreets all Chriſtendome over, and have no entertainment but frowardneſs and vanity, and folly, and perverſneſs, this is entertained in the houſe; but wiſdome that is gentle and peaceable and pure may cry up and down the ſtreets, and (get neither lodging nor entertainment) amongſt you, who ſaith while ye be upon earth you muſt not be pure, ſo there is no place for the wiſdome that is pure nor entertainment, and to love enemies likewiſe, which love doth edifie and build up together, where is this edifier entertained? who entertains it? for if you all entertained this edifier, it would build you up together, then you muſt entertain the light that condemns you for ſin, and brings you out of darkneſs, you muſt entertain the life that brings you from death, and the power of God which brings from the power of Satan; And doth not the ſects in Chriſtendome ſay, there is no perfection here, and how can they then entertain the perfect love, and give it lodging? for if they did ſo they would entertain that which would edifie them in love, and bring them into one body that which would overcome, entertain that which would heap coales of fire on their heads, but the world will not entertain this edifier that will heap coales of fire on their heads, it is to hot for them, it is not like they ſhould entertain this edifier that doth not entertain and love the light within, for that is its chamber which is the beſt room; and therefore not entertaining this love which ſhould edifie, they do not entertain the Goſpel nor the fellowſhip of it, which Goſpel the power of God was before any ſects or opinion was: ſecondly the worſhip of

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God which is in the spirit and the truth, was before sects and opinions and all other worships was, which spirit and truth will remain when all other worships are gone; which spirit entertains the love that edifies and the wisdome that is pure from above in its best room, love that is perfect comes to edifie, and all the sects cry out no perfection here; and so they live in strife one amongst another, and entertains strife amongst them; and they are in that which is impure and not the pure wisdome; and so perfect love that edifies hath no place nor entertainment, and that wisdome that is pure from above which cryes in the streets and knocks at their doors, amongst the unpure and the ungentle that shuts the door and cryes no perfection here, no purity, we have no lodging for thee here; so the world and the professors cryes no purity upon the earth, no entertainment for thee nor the gentle spirit, but the froward and perverse hath its lodging there, and so perfect love which edifies hath no place nor entertainment amongst all that denies perfection, and such are devouring one another entring into strife, and not the love which should edifie one another, such be the Wolves in sheeps cloathing, who have gotten the words out of the life, and are erred from the spirit of God and the power of God in themselves, in which you would all have unity and life and peace if you did obey it, in which power the love of God is received, and the enmitie is put out that hath made men imperfect, and so come to receive perfection and edification; but the pure love hath been banisht, and so edification hath not been amongst the banishers of it: and this holy faith that works by love, this holy worker hath been banisht, Christendome hath banisht him out from amongst them, and so the evil worker hath had the place and hath ruled, and not the holy faith, that worker that workes by love; and likewise wisdome hath been banisht that is pure from above, and gentle, and the wisdome that is below that is earthly sensual divelish, of the divils nature, this is entertained in Christendome, their fruits declares it: So then let all Christendome consider what their houses are full of, and who is their companions and who is their guests, and seeing holy faith and perfect love and pure wisdome from above is not entertained amongst them, and would not give it place, though it hath long cryed in their streets and knockt at their doors, who hath given it no entertainment so hath not entertained love but wrath and envy, and strife, and hath not entertained truth but error, now that which is impure and unholy hath not entertained that which is holy and pure; this is manifest by their fruits what all entertains and what all banisheth, that which would do them good and edifie them, and build them, that which should preserve them pure and sweet and savory to God.

Concerning Christs flesh which was offered &c

Christ, *the Lamb slain from the foundation of the world when it began its foundation, then the Lamb was slain, then the world was set up in mans heart that he did not see the beginning nor the ending of the works of God, and then* Adam *and* Eves *clean flesh was defiled and clean bodies, and clean minds, when they transgressed and transgression entred, so came sin into* Adam *and* Eve, *and then came death, and then the body of death made up in the sin and transgression in* Adams *flesh and* Eves, *then was their minds defiled, and their spirits and their souls came into death and and their flesh defiled, then came their understandings to be darkned, and Christ according to the flesh Crucified, the Lamb slain, that flesh of his which is a mistery, when the first* Adam *and* Eves *flesh was defiled, and so death reigned from* Adam *to* Moses; *sin was and had its being in the world, which made deaths authority, and set up its reign, so death reigned from* Adam *to* Moses, *then* Moses *which had the Law, by whom the Law came, who was a great prophet which saw the Garden of God that man was in and woman before they fell, and their good, and pure and blessed state, and their high spirit and dignity and power through which they had dominion, from which power and spirit and dominion and righteousness and holiness they fell from, and so into a low spirit like a beast, therefore they have the names of beasts given unto them, man and woman, after process of time, so the law coming by* Moses *which was the higher power that went over all transgressors, and he saw the first transgression upon earth, the law that was just and righteous, and equal, an even ballance and a just weight which brought every one to do to others as they would have them do unto them; this limitted people from sin and kept them from sin, and so from death and that which brought death and so the people was to hear* Moses *and hear the Law, to whom God gave wisdome and a pattern to make and to set up the Types and the figures and the shaddows, and the Priesthood, and the offerings which was held up by the pure, the holy, and the just law, and was set up and stablished, which offerings, sacrifices, figures, shaddows variables, changable things which was set up by the pure Law, was held by the pure part of man and woman, who was to eat of the clean beasts, to whom several things was unclean, though in themselves they might be clean, and in these shadows, variables, changeables set up by the law and in the Law those offerings was the belief of all those people placed, centered and grounded which was in these outward things, which belief stood in the clean part of them, which was made clean by the pure law, and in this stood the righteousnes of the Law, and in this lyes the righteousnes of the Scribes and Pharisees, from the*

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clean part in which the belief lies in the offerings, and that clean part held the offerings, an offering for a defilement, yet still the clean to be offered; and in this stands the belief setled, framed, and firm, in which part God shewed his wonders, now to this part Christ spake his Parables, and when the Iews did transgress the law of God, the Prophets told them that they oppressed the seed as a cart with sheaves, and likewise the Prophets did see Christ that had been slain from the foundation of the world, and bruised, which Moses, David, Abraham and the rest of the Prophets saw that he was to rise, that God would raise him up, who should come in the end of the book, that is in the end of the words in the end of the Prophets, in the end of the Types, and figures and shadows in the end of all variable things, now the death reigning from Adam to Moses then the law came with its Types, figures, and shadows, so the state of death reigning from Adam to Moses there the flesh is defiled; then as Moses the law that limits sin that brings death, here the flesh is purified and made clean by the offering, and there is the belief in that which makes clean, which is for the cleansing of the flesh, so as the seed is raised up, Christ Iesus, which comes to destroy the Devil the power of death, which hath lyen under and been slain from the foundation of the world; that man and woman transgressed, through which death entred, so as the seed, Christ, comes over all that destroyes death and the Divel the power of it, the author of all envy and wrath and all transgression, who is the offering which comes to end all the offerings and that belief that stood in them which stood in the pure part in the offering. so the belief was to be turned into the seed, that put down the offering and the offerer, and destroyed the cause of the offering to wit the Devil, and the sin, so the belief lay in this one offering, Christ, which was the offering once for all; so the belief comes into this righteousnes, Christ the seed, for the other righteousnes was held in the clean part in which was the offering, so he ends and puts down that righteousnes who is the righteousnes, and that part and mind and eye that stands in it, that they may come to a thing that is lower and under, and higher, and over all and before all, that is the righteousnes it self, so in this lies the belief, so then in the life and in the substance, and is the end of all types, figures, shadows, and so the seed puts down that part that doth pertain to all types, figures and shadows, in which seed their is no shadow: Now their is Adam and Eves flesh before they fell pure and there is Adam and Eves flesh in the fall defiled, and the law was held in the pure part, with its types and figures and shadows that cleansed, so Adams, Eves flesh was defiled, but the flesh of Christ, the Lamb slain from the foundation of the world,

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yet his fleſh never corrupted, which fleſh is the offering, for as he was God he did not die, and this fleſh is a myſtery, and in this fleſh is the belief that takes away the ſin that never corrupted that is the offering for the ſin, and the blood of this fleſh cleanſeth from ſin, and not the offering of bulls and Goats for that is yearly cleanſing, but this is once for all, this offering who is found in the ſhape of a man, and the form of a ſervant, the great myſtery, God made manifeſt in the fleſh ſeen of Angels, juſtified in the Spirit, and where this belief is entred into his fleſh, it knowes Adams fleſh that corrupted, it knowes the clean fleſh that was cleanſed by the outward offerings which held the law and commandements, in which fleſh ſtood its belife and righteouſneſs, but that fleſh with its types muſt all have an end, & its law and righteouſneſs in the ſeed, and by the fleſh of Chriſt ends all thoſe fleſhly things ſo the belief in Chriſts fleſh his body the offering, the belief in the offering that puts down all the offerings and the offerer, and the part that doth pertain to the outward offerings the belief brings over the outward offerings and the part that doth pertain to them, the ſeed, which is Chriſt the offering it ſelf in which is the belief, in him who was with the Father before the world began. Secondly, the ſeed, the offering Chriſt deſtroyes the Devil and his works, all the falſe offerings which God never commanded never ſet up, the ſeed deſtroyes them, and the darkneſs that is in people, and that part in them that doth pertain to their inventions and outward offerings and ſo through his fleſh he doth reconcile, and by the offering up his body, his fleſh, that which hath been ſlain from the foundation of the world, and yet never corrupted, through the offering up of his fleſh, his body, he breaks down the partition wall betwixt Iews and Gentiles, and makes a plain, and puts down Iews offerings and the law and Commandements that held them up, and likewiſe puts down the Gentiles offerings which God never commanded, and deſtroys the Devil the Author of inventions, and the author of the ſin, for which cauſe there was the offering of the bullock, which offering and offerer and the part that doth pertain to the offering; Chriſt offering once for all put all the other down, and deſtroyes the Devil who is the Author of ſin, through which ſin came the offering of the bullock, which Chriſt ends by offering up himſelf, and deſtroys the Devil, the ſeed Chriſt who is the offering it ſelf, in whom there is no ſhadow nor variableneſs, nor changing who reconciles in one, things in heaven & things in earth, who deſtroyes the Devil through death who hath the power of death, ſo the ſeed reignes, his fleſh the offering is beleived in and fed upon, it muſt be eaten if people have life, which is a myſtery as ever to all them that ſtops their ears, & cloſes their eyes to the eternal principle of God in them, Chriſt fleſh is a

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ry to them as it was to the Iews, for they that ſtop their ears they hold up outward ſacrifices, and ſlay Chriſt in themſelves, and preſs him as a cart with ſheaves, and ſuch were they that Crucified him without them when he was manifeſt and appeared in fleſh God was in this fleſh, he took not upon him the nature of Angels but the ſeed of Abraham, not the nature of Angels, for he came lower, ſo all muſt be of this fleſh and bone of Chriſt if they be of his Church which he is head of, (mark) of his fleſh which ſhal never corrupt, which neither death nor bonds can hold, but in the determinate and appointed time of God was raiſed up, now they that are in the belief of this fleſh and offering ſees over all offerings to the beginning into the glory which was with the Father before the world began; for all outward offerings and ſacrifices was given to man after he fell, and the Lamb ſlain, which offering is a figure of Chriſt the ſeed to be brought forth and offered up, and he the topſtone over all layd, and end and finiſh all the outward offerings and types and ſhadowes, and in him there is none; and alſo to bring man to the ſtate that he was in before he fell, and not only thither but to himſelf, the ſeed; a ſtate that ſhall never fall, and ſo in this ſtands the true belief, ſo all they that do and doth Crucifie Chriſt within them, and without them are ſuch as ſtop their ears to the eternal principle of God in themſelves, and cloſe their eyes to it: and ſecondly all they that to themſelves Crucifies Chriſt afreſh, are ſuch as ſtops their ears and cloſes their eyes to the eternal principle of God in them; ſo grives and quenches, and vexes the ſpirit of God in them, and ſo they form a belief in themſelves in the toſſed part, and their belief is not in the eternal God, nor in the fleſh of Chriſt the offering, for whoſe belief is in the fleſh of Chriſt it is in the offering, through which they can ſee eternity, and ſo this belief is born of God, and this is a belief that ſhall never die, and this is a belief that ſhall never be condemned, which comes from death to life, and this is a belief in the onely true God, and in Ieſus Chriſt whom he hath ſent which is eternal life, (mark) this belief is in the eternal life, and in this belief here is no ſhaking, no variableneſs, no changing, no fading nor altering, but it is that which overcomes; and here is the new and living way, Chriſt is known to be the light and the life and the truth, and he that believes hath the witneſs in himſelf, and hath the Seal, and can ſet to his ſeal that God is true who fulfills all his promiſes, and types, by the ſeed, the offering in whom their is no ſhadow, nor variableneſs, nor turning, nor twining, ſo through this offering is the reconciliation, through the offering of his fleſh, that never corrupted, but takes away corruptions, and his blood cleanſeth from corruptions, the life read. And ſo this pure fleſh this offering is ſet over all, which never corrupted, which

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must be your meat if you live, though there is more in al these things which is hard to be uttered & cannot be uttered yet, (mark) *there is* Adams *flesh defiled, whom Christ sanctifies and cleanseth, and perfecteth by his offering, and cleanseth by his blood, for as much as children were partakers of flesh and blood, he also took part of the same; so all Christendome hath talkt long enough of Christ flesh and blood, now had they all eaten his flesh and drunken his blood, then they had had all life in the Son of God, and then had they been feeding in the pasture of life, and then they had had all peace in him; but Christendome hath talked about the flesh and blood of Christ so long, that now they can hardly hear one another talk of it, they are so envious: But this is the word of the Lord to them all, they must eat his flesh and drink his blood if they live and have life in Christ, and had they done all so they had been quiet in Christ, from whence they have life, so now the belief lies in the offering Christ Iesus and there is a passing through Christs flesh, and a eating of his flesh, and a becoming of his flesh and of his bone, and so through him they have life eternal, and through him they believe in God.*

Object. But if any should hold the seed only within them, and that Christ is not come in the flesh, and hath not appeared in the shape of a man, to end all the offerings and sacrifices and typical things, and the offerer, and the part that doth pertain to them.

Anſ. They must that holds that, that he is not come but onely is within them the seed, then see if that they speake of doth or hath brought them out of Adam *in the fall, and puts down all* Adams Eves *sons and daughters inventions which they have invented in their Idol minds and other outward offerings and services; for they that owne that Christ, that was offered, that was slain from the foundation of the world the Lamb, they owne that, and their belief stands in that which doth bring down the inventions of the sons of* Adam, *and daughters in the fall, and brings them up to the state that their Father* Adam *and their Mother* Eve *was in before they fell, and so ends all the offerings and types, and figures and shadows that was given to man in the fall, and destroyes the inventions and the inventer, and so they that acts in Christ, they act in righteousnes and their works are wrought in God, and Christ, who brings them in the state of* Adam *and* Eve *before they fell, and to a state higher, to himself that shall never fall, who sees* Adam *and* Eve *before they fell, sees* Adam *and* Eve *in the fall, sons & daughters, and sees Christ that fetches out of the fall, that never fell, and in him is the life, and the peace and the sitting down that never falls.*

G. F.

Printed for M. W. The END.

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BRITISH MUSEUM

ALL Christendome, *with all its sects and opinions, and judgements, that edifieth not one another, because they are out of the love and out of the true faith that works by love; so first they cannot build being out of that faith that workes by love: for the building is in the holy faith, so they lye like confused* Babel, *and cannot build up one another in the holy faith, being out of this holy faith that works by love; so this worker is not entertained amongst them for in that is the building which faith works by love, so if they come to build they must come to love, and if they come to love they must come to the light and life and spirit of Christ within them; and this faith also must be felt within purifying and giveing victory over that which seperates from God, if they come to this worker and in that is the love and the unity in the faith and there is building up in the holy faith, so they must come to that which is holy if they build, yea in themselves, that gives them victory over the unholy: so all the sects in Christendome cannot edifie one another, together with all her Teachers, Bishops and Pastors, and the cause is they are not in the love, so*

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God which is in the ſpirit and the truth, was before ſects and opinions and all other worſhips was, which ſpirit and truth will remain when all other worſhips are gone; which ſpirit entertains the love that edifies and the wiſdome that is pure from above in its beſt room, love that is perfect comes to edifie, and all the ſects cry out no perfection here; and ſo they live in ſtrife one amongſt another, and entertains ſtrife amongſt them; and they are in that which is impure and not the pure wiſdome, and ſo perfect love that edifies hath no place nor entertainment, and that wiſdome that is pure from above which cryes in the ſtreets and knocks at their doors, amongſt the unpure and the ungentle, that ſhuts the door and cryes no perfection here, no purity, we have no lodging for thee here; ſo the world and the profeſſors cryrs no purity upon the earth, no entertainment for thee nor the gentle ſpirit, but the froward and perverſe hath its lodging there, and ſo perfect love which edifies hath no place nor entertainment amongſt all that denies perfection, and ſuch are devouring one another entring into ſtrife, and not the love which ſhould edifie one another, ſuch be the Wolves in ſheeps cloathing, who have gotten the words out of the life, and are erred from the ſpirit of God and the power of God in themſelves, in which you would all have unity and life and peace if you did obey it, in which power the love of God is received, and the enmitie is put out that hath made men imperfect, and ſo come to receive perfection and edification; but the pure love hath been baniſht, and ſo edification hath not been amongſt the baniſhers of it; and this holy faith that works by love, this holy worker hath been baniſht, Chriſtendome hath baniſht him out from amongſt them, and ſo the evil worker hath had the place and hath ruled, and not the holy faith, that worker that workes by love; and likewiſe wiſdome hath been baniſht that is pure from above, and gentle, and the wiſdome that is below that is earthly ſenſual diveliſh, of the divils nature, this is entertained in Chriſtendome, their fruits declares it: So then let all Chriſtendome conſider what their houſes are full of, and who is their companions, and who is their gueſts, and ſeeing holy faith and perfect love and pure wiſdome from above is not entertained amongſt them, and would not give it place, though it hath long cryed in their ſtreets and knockt at their doors, who hath given it no entertainment ſo hath not entertained love but wrath and envy, and ſtrife, and hath not entertained truth but error, now that which is impure and unholy hath not entertained that which is holy and pure; this is manifeſt by their fruits what all entertains and what all baniſheth, that which would do them good and edifie them, and build them, that which ſhould preſerve them pure and ſweet and ſavory to God.

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Concerning Christs flesh which was offered, &c.

Christ, *the Lamb slain from the foundation of the world when it began its foundation, then the Lamb was slain, then the world was set up in mans heart that he did not see the beginning nor the ending of the works of God, and then* Adam *and* Eves *clean flesh was defiled and clean bodies, and clean minds, when they transgressed and transgression entred, so came sin into* Adam *and* Eve, *and then came death, and then the body of death made up in the sin and transgression in* Adams *flesh and* Eves, *then was their minds defiled, and their spirits and their souls came into death and and their flesh defiled, then came their understandings to be darkned, and Christ according to the flesh Crucified, the Lamb slain, that flesh of his which is a mistery, when the first* Adam *and* Eves *flesh was defiled, and so death reigned from* Adam *to* Moses; *sin was and had its being in the world, which made deaths authority, and set up its reign, so death reigned from* Adam *to* Moses, *then* Moses *which had the Law, by whom the Law came, who was a great prophet which saw the Garden of God that man was in and woman before they fell, and their good, and pure and blessed state, and their high spirit and dignity and power through which they had dominion, from which power and spirit and dominion and righteousnes and holiness they fell from, and so into a low spirit like a beast, therefore they have the names of beasts given unto them, man and woman, after process of time, so the law coming by* Moses *which was the higher power that went over all transgressors, and he saw the first transgression upon earth, the law that was just and righteous, and equal, an even ballance and a just weight which brought every one to do to others as they would have them do unto them; this limitted people from sin and kept them from sin, and so from death and that which brought death and so the people was to hear* Moses *and hear the Law, to whom God gave wisdome and a pattern to make and to set up the Types and the figures and the shaddows, and the Priesthood, and the offerings which was held up by the pure, the holy, and the just law, and was set up and stablished, which offerings, sacrifices, figures, shaddows variables, changable things which was set up by the pure Law, was held by the pure part of man and woman, who was to eat of the clean beasts, to whom several things was unclean, though in themselves they might be clean, and in these shadows, variables, changeables set up by the law and in the Law those offerings was the belief of all those people placed, centered and grounded which was in these outward things, which belief stood in the clean part of them, which was made clean by the pure law, and in this stood the righteousnes of the Law, and in this lyes the righteousnes of the Scribes and Pharisees, from the*

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clean part, in which the belief lies in the offerings, and that clean part held the offerings, an offering for a defilement, yet still the clean to be offered; and in this stands the belief setled, framed, and firm, in which part God shewed his wonders, now to this part Christ spake his Parables, and when the Iews did transgress the law of God, the Prophets told them that they oppressed the seed as a cart with sheaves, and likewise the Prophets did see Christ that had been slain from the foundation of the world and bruised, which Moses, David, Abraham and the rest of the Prophets saw that he was to rise, that God would raise him up, who should come in the end of the book, that is in the end of the words in the end of the Prophets, in the end of the Types, and figures and shadows in the end of all variable things, now the death reigning from Adam to Moses then the law came with its Types, figures, and shadows, so the state of death reigning from Adam to Moses there the flesh is defiled; then as Moses the law that limits sin that brings death here the flesh is purified and made clean by the offering, and there is the belief in that which makes clean, which is for the cleansing of the flesh, so as the seed is raised up, Christ Iesus, which comes to destroy the Devil the power of death, which hath lyen under and been slain from the foundation of the world; that man and woman transgressed, through which death entred, so as the seed, Christ, comes over all that destroyes death and the Divel the power of it, the author of all envy and wrath and all transgression, who is the offering which comes to end all the offerings and that belief that stood in them which stood in the pure part in the offering. So the belief was to be turned into the seed, that put down the offering and the offerer, and destroyed the cause of the offering to wit the Devil, and the sin, so the belief lay in this one offering, Christ, which was the offering once for all; so the belief comes into this righteousnes, Christ the seed, for the other righteousnes was held in the clean part in which was the offering, so he ends and puts down that righteousnes who is the righteousnes, and that part and mind and eye that stands in it, that they may come to a thing that is lower and under, and higher, and over all and before all, that is the righteousnes it self, so in this lies the belief, so then in the life and in the substance, and is the end of all types, figures, shadows, and so the seed puts down that part that doth pertain to all types, figures and shadows, in which seed their is no shadow: Now their is Adam and Eves flesh before they fell pure and there is Adam and Eves flesh in the fall defiled and the law was held in the pure part, with its types and figures and shadows that cleansed, so Adams, Eves flesh was defiled, but the flesh of Christ, the Lamb slain from the foundation of the world,

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yet his fleſh never corrupted, which fleſh is the offering, for as he was God he did not die, and this fleſh is a myſtery, and in this fleſh is the belief that takes away the ſin that never corrupted that is the offering for the ſin, and the blood of this fleſh cleanſeth from ſin, and not the offering of bulls and Goats for that is yearly cleanſing, but this is once for all, this offering who is found in the ſhape of a man, and the form of a ſervant, the great myſtery, God made manifeſt in the fleſh ſeen of Angels, juſtified in the Spirit, and where this belief is entred into his fleſh, it knowes Adams fleſh that corrupted, it knowes the clean fleſh that was cleanſed by the outward offerings which held the law and commandements, in which fleſh ſtood its belife and righteouſneſs, but that fleſh with its types muſt all have an end, & its law and righteouſneſs in the ſeed, and by the fleſh of Chriſt ends all thoſe fleſhly things ſo the belief in Chriſts fleſh his body the offering, the belief in the offering that puts down all the offerings and the offerer, and the part that doth pertain to the outward offerings the belief brings over the outward offerings and the part that doth pertain to them, the ſeed, which is Chriſt the offering it ſelf in which is the belief, in him who was with the Father before the world began. Secondly, the ſeed, the offering, Chriſt deſtroyes the Devil and his works, all the falſe offerings which God never commanded never ſet up, the ſeed deſtroyes them, and the darkneſs that is in people, and that part in them that doth pertain to their inventions and outward offerings and ſo through his fleſh he doth reconcile, and by the offering up his body, his fleſh, that which hath been ſlain from the foundation of the world, and yet never corrupted, through the offering up of his fleſh, his body, he breaks down the partition wall betwixt Iews and Gentiles, and makes a plain, and puts down Iews offerings and the law and Commandements that held them up, and likewiſe puts down the Gentiles offerings which God never commanded, and deſtroys the Devil the Author of inventions, and the author of the ſin, for which cauſe there was the offering of the bullock, which offering and offerer and the part that doth partain to the offering; Chriſt offering once for all put all the other down, and deſtroyes the Devil who is the Author of ſin, through which ſin came the offering of the bullock, which Chriſt ends by offering up himſelf, and deſtroys the Devil, the ſeed Chriſt who is the offering it ſelf, in whom there is no ſhadow nor variableneſs, nor changing, who reconciles in one, things in heaven & things in earth, who deſtroyes the Divel through death who hath the power of death, ſo the ſeed reignes, his fleſh the offering is beleived in and fed upon, it muſt be eaten if people have life, which is a myſtery as ever to all them that ſtops their ears, & cloſes their eyes to the eternal principle of God in them, Chriſt fleſh is a

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ry to them as it was to the Iews, for they that ſtop their ears they hold up outward ſacrifices, and ſlay Chriſt in themſelves, and preſs him as a cart with ſheaves; and ſuch were they that Crucified him without them when he was manifeſt and appeared in fleſh God was in this fleſh, he took not upon him the nature of Angels but the ſeed of Abraham, not the nature of Angels, for he came lower, ſo all muſt be of this fleſh and bone of Chriſt if they be of his Church, which he is head of, (mark) of his fleſh which ſhal never corrupt, which neither death nor bonds can hold, but in the determinate and appointed time of God was raiſed up, now they that are in the belief of this fleſh and offering, ſees over all offerings to the beginning into the glory which was with the Father before the world began; for all outward offerings and ſacrifices was given to man after he fell, and the Lamb ſlain, which offering is a figure of Chriſt the ſeed to be brought forth and offered up, and he the topſtone over all layd, and end and finiſh all the outward offerings and types and ſhadowes, and in him there is none; and alſo to bring man to the ſtate that he was in before he fell, and not only thither but to himſelf, the ſeed; a ſtate that ſhall never fall, and ſo in this ſtands the true belief, ſo all they that do and doth Crucifie Chriſt within them, and without them are ſuch as ſtop their ears to the eternal principle of God in themſelves, and cloſe their eyes to it: and ſecondly all they that to themſelves Crucifies Chriſt afreſh, are ſuch as ſtops their ears and cloſes their eyes to the eternal principle of God in them; ſo grives and quenches, and vexes the ſpirit of God in ohem, and ſo they form a belief in themſelves in the toſſed part, and their belief is not in the eternal God, nor in the fleſh of Chriſt the offering, for whoſe belief is in the fleſh of Chriſt it is in the offering, through which they can ſee eternity, and ſo this belief is born of God, and this is a belief that ſhall never die, and this is a belief that ſhall never be condemned, which comes from death to life, and this is a belief in the onely true God, and in Ieſus Chriſt whom he hath ſent which is eternal life, (mark) this belief is in the eternal life, and in this belief here is no ſhaking, no variableneſs, no changing, no fading nor altering, but it is that which overcomes; and here is the new and living way, Chriſt is known to be the light and the life and the truth, and he that believes hath the witneſs in himſelf, and hath the Seal, and can ſet to his ſeal that God is true who fulfills all his promiſes, and types, by the ſeed, the offering in whom their is no ſhadow, nor variableneſs, nor turning, nor twining, ſo through this offering is the reconciliation, through the offering of his fleſh, that never corrupted, but takes away corruptions, and his blood cleanſeth from corruptions, the life read. And ſo this pure fleſh this offering is ſet over all, which never corrupted, which

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must be your meat if you live [illegible] *there is more in al these things which is hard to be uttered & cannot be uttered yet,* (mark) *there is* Adams *flesh defiled, whom Christ sanctifies and cleanseth, and perfecteth by his offering, and cleanseth by his blood, for as much as children were partakers of flesh and blood, he also took part of the same; so all Christendome hath talkt long enough of Christs flesh and blood, now had they all eaten his flesh and drunken his blood, then they had had all life in the Son of God, and then had they been feeding in the pasture of life, and then they had had all peace in him; but Christendome hath talked about the flesh and blood of Christ so long, that now they can hardly hear one another talk of it, they are so envious: But this is the word of the Lord to them all, they must eat his flesh and drink his blood if they live and have life in Christ, and had they done all, so they had been quiet in Christ from whence they have life, so now the belief lies in the offering Christ Iesus and there is a passing through Christs flesh, and a eating of his flesh, and a becoming of his flesh and of his bone, and so through him they have life eternal, and through him they believe in God.*

Object. But if any should hold the seed only within them, and that Christ is not come in the flesh, and hath not appeared in the shape of a man, to end all the offerings and sacrifices and typical things, and the offerer, and the part that doth pertain to them.

Ans. They must that holds that, that he is not come but onely is within them the seed, then see if that they speake of doth or hath brought them out of Adam *in the fall, and puts down all* Adams Eves *sons and daughters inventions which they have invented in their Idol minds and other outward offerings and services; for they that owne that Christ, that was offered, that was slain from the foundation of the world the Lamb, they owne that, and their belief stands in that which doth bring down the inventions of the sons of* Adam, *and daughters in the fall, and brings them up to the state that their Father* Adam *and their Mother* Eve *was in before they fell, and so ends all the offerings and types, and figures and shadows that was given to man in the fall, and destroyes the inventions and the inventer, and so they that acts in Christ, they act in righteousness, and their works are wrought in God, and Christ, who brings them in the state of* Adam *and* Eve *before they fell, and to a state higher, to himself that shall never fall, who sees* Adam *and* Eve *before they fell, sees* Adam *and* Eve *in the fall, sons & daughters, and sees Christ that fetches out of the fall, that never fell, and in him is the life, and the peace and the sitting down that never falls.*

G. F.

Printed for M. W. The END.